

[CONFIDENTIAL.]

[No. 33 of 1892.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 13th August 1892.

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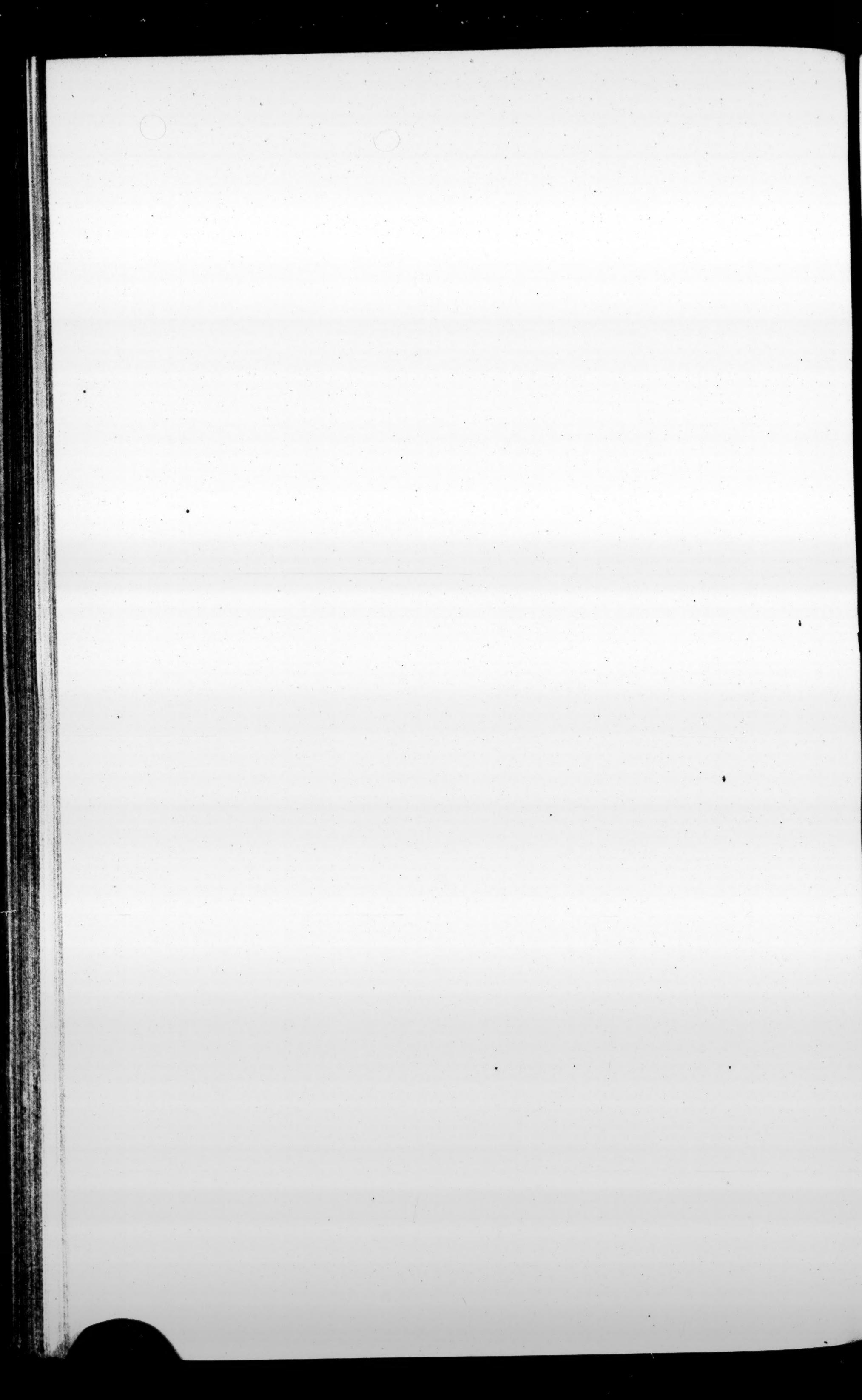
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadí"	... ...	Tangail, Mymensingh	600
2	"Bankura Darpan"	... ...	Bankura	.....
3	"Kaliyuga"	... ...	Calcutta	.....
4	"Kasipur Nivási"	... ...	Kasipur, Barisál	280
5	"Navamihir"	... ...	Ghatail, Mymensingh	500
6	"Sadar-o-Mufassal"	... ...	Tahirpur, Rajshahi	.....
7	"Ulubaria Darpan"	... ...	Ulubaria	700
<i>Tri-monthly.</i>				
8	"Hitakari"	... ...	Kushtia	800
<i>Weekly.</i>				
9	"Bangavási"	... ...	Calcutta	20,000
10	"Banganivási"	... ...	Ditto	8,000
11	"Burdwán Sanjívaní"	... ...	Burdwan	335
12	"Chárvártá"	... ...	Sherepore, Mymensingh	400
13	"Dacca Prákash"	... ...	Dacca	2,200
14	"Education Gazette"	... ...	Hoochly	825
15	"Grámvási"	... ...	Ramkristopore, Howrah	1,000
16	"Hindu Ranjiká"	... ...	Boalia, Rajshahi	212
17	"Hitavádi"	... ...	Calcutta	.....
18	"Murshidábád Pratinidhi"	... ...	Berhampore	.....
19	"Navayuga"	... ...	Calcutta	500
20	"Prakriti"	... ...	Ditto	.....
21	"Pratikár"	... ...	Berhampore	609
22	"Prithivi"	... ...	Calcutta	.....
23	"Rangpur Dikprákash"	... ...	Kakinia, Rangpur	.....
24	"Sahachar"	... ...	Calcutta	800-1,000
25	"Sahayogi"	... ...	Barisál	342
26	"Sakti"	... ...	Dacca	.....
27	"Samáj-o-Sáhitya"	... ...	Garibpore, Nadia	1,000
28	"Samaya"	... ...	Calcutta	3,000
29	"Sanjívaní"	... ...	Ditto	4,000
30	"Sansodhini"	... ...	Chittagong	.....
31	"Sáraswat Patra"	... ...	Dacca	300
32	"Som Prákash"	... ...	Calcutta	600
33	"Srimanta Sadagar"	... ...	Ditto	.....
34	"Sudhákar"	... ...	Ditto	3,100
35	"Sulabh Samáchar"	... ...	Ditto	.....
<i>Daily.</i>				
36	"Banga Vidyá Prákashiká"	... ...	Calcutta	500
37	"Bengal Exchange Gazette"	... ...	Ditto	.....
38	"Dainik-o-Samáchár Chandriká"	... ...	Ditto	1,000
39	"Samvád Prabhákar"	... ...	Ditto	1,500
40	"Samvád Purnachandrodaya"	... ...	Ditto	300
41	"Sulabh Dainik"	... ...	Ditto	.....
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
42	"Dacca Gazette"	... ...	Dacca	.....
				8th August 1892.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Date of papers received and examined for the week.
HINDI.				
<i>Monthly.</i>				
43	" Darjeeling Mission ke MÁsik Samáchár Patrika."	Darjeeling	... 60	
44	" Kshatriya Patriká "	Patna	... 250	
<i>Weekly.</i>				
45	" Aryávarta "	Calcutta	... 750	
46	" Bihar Bandhu "	Bankipore	... 500	4th August 1892.
47	" Bhárat Mitra "	Calcutta	... 1,200	4th ditto.
48	" Champaran Chandrika "	Bettiah	... 350	
49	" Desí Vyápári "	Calcutta	... .....
50	" Hindi Bangavási "	Ditto	... .....	8th ditto.
51	" Sár Sudhánidhi "	Ditto	... 500	
52	" Uchit Baktá "	Ditto	... 4,500	
URDU.				
<i>Weekly.</i>				
53	" Al Punch "	Bankipore	... .....	1st ditto.
54	" Anis "	Patna	... .....
55	" Calcutta Punch "	Calcutta	... .....
56	" Darussaltanat and Urdu Guide "	Ditto	... 340	5th ditto.
57	" General and Gauhariasfi "	Ditto	... .....	1st and 8th August 1892.
58	" Mehre Monawar "	Muzaffarpur	... .....
59	" Raisul-Akhbari-Murshidabad"	Murshidabad	... 150	
60	" Setare Hind "	Arrah	... .....
61	" Shokh "	Monghyr	... .....
URIYA.				
<i>Monthly.</i>				
62	" Asha "	Cuttack	... 165	
63	" Echo "	Ditto	... .....
64	" Pradíp "	Ditto	... .....
65	" Samyabadi "	Ditto	... .....
66	" Taraka and Subhavártá "	Ditto	... .....
67	" Utkalprána "	Mayurbhunj	... .....
<i>Weekly.</i>				
68	" Dipaka "	Cuttack	... .....	7th July 1892.
69	" Samvad Váhika "	Balasore	... 200	
70	" Uriya and Navasamvád "	Ditto	... 420	6th ditto.
71	" Utkal Dípiká "	Cuttack	... 420	9th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
72	" Paridarshak "	Sylhet	... 480	
73	" Silchar "	Silchar	... 500	1st August 1892.
<i>Weekly.</i>				
74	" Srihatta Mihir "	Sylhet	... 332	



I.—FOREIGN POLITICS.

The English Government and the Amir of Afghanistan. August, has the following :—

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 2nd, 1892.

1. Some degree of misunderstanding already exists between the Amir of Afghanistan and the Government of India, and a good many Anglo-Indian papers are trying to increase it by bringing various charges against the former. The Amir, they say, owes his throne to the English; and yet he is not sufficiently grateful to them, as is clear from his attempt to extend his rule towards the eastern boundary of his dominions over tracts of country which are within the sphere of English influence. To this it may be thus replied :— It is true that the Amir was in exile, living under Russian protection, and that it is the English who put him on the throne of Afghanistan. But it must be borne in mind that, in placing the Amir on the Afghan throne, the English did not act quite disinterestedly, and that the Amir knows this very well. It is not, therefore, proper to call the Amir ungrateful, in season and out of season. Since his accession to the throne of Afghanistan he has been making efforts to pacify his unruly subjects. He wants to bring the tribes on the eastern frontier of his dominions under his rule, and he has accordingly sent an army to chastise Umra Khan of Bajour. He says that his territories extend towards Bajour, while the British Government says that they do not. The point being, thus, a disputed one, it is not proper to throw all blame on the Amir.

2. It is said that though the Amir owes his throne to the English, yet he throws obstacles in the way of the advance of British trade within his territories, and by so doing encourages trade with Russia. And this appears all the more strange in the Amir, when it is considered how Russia endangered his position at Penjdeh, and how he owed his safety on that occasion to English interference. To this the following reply may be given :—The English have not yet been able to prove that the Amir is throwing obstacles in the way of British trade and is encouraging trade with Russia, whilst it will be impossible for them to deny that they themselves tried to construct a railway line to Kabul, thereby prejudicing the Afghans against their Amir. Abdur Rahman being an independent ruler, has not the British Raj been guilty of trespass by attempting to construct a railway within his territories? And if the attempt has displeased the Amir, the English must thank themselves for the result. As for the Penjdeh affair, the less said about it the better. For the English soldiers encamped near Penjdeh rendered no assistance whatever to the Amir, and the Amir had, therefore, to cede to Russia a large tract of country under his rule. And the Penjdeh affair has convinced the subjects of the Amir that Russia is more powerful than the English. It is Russia, and not the Amir, who has benefited by English interference.

3. The opponents of the Amir say that, during Isakh Khan's rebellion, the Amir sought English aid, and it is because the English expressed their willingness to help him that the rebellion was checked and ultimately crushed. To this it may be replied as follows :—When the English themselves say that Isakh's rebellion was fomented by Russia it was clearly their own interest to support the Amir against Isakh. Self-interest, therefore, led them to help the Amir to the best of their power, and they should not, therefore, give themselves any special credit in the matter.

4. The Amir, it is argued, is being largely subsidised by the English, and yet he is unwilling to grant their wishes. But the large annual subsidy which the English are giving to the Amir is intended to keep him loyal to themselves, and cannot therefore be looked upon as a disinterested gift. And it is not proper, on this account, to remind the Amir every now and then of the munificence of the English towards him. Russia laughs to see these claims and pretensions of the English.

5. It is also urged against the Amir that, though Beluchistan is under English rule, a General of the Amir yet sent troops there and created a disturbance; and that, though Bajour is within the sphere of English influence, the Amir has yet sent his General Gholam Haidar there. But it is not yet proved that the portions of Beluchistan and Bajour invaded by the Amir's soldiers are English possessions.

6. When the Amir ordered the followers of Isakh to be put to death, the Viceroy, moved by considerations of humanity, remonstrated with him on the subject. This displeased the Amir very much, who looked upon the Viceroy's action as an attempt on the part of His Excellency to interfere in the internal administration of the country. Now, the Viceroy certainly did well by trying to save the lives of the unfortunate prisoners; but the Amir cannot be blamed if it were impossible for him to grant the Viceroy's wish. Would it have been possible for the British Government, for instance, to save the life of Tikendrajit at the request of any friendly power? The punishment which the Amir inflicted on the rebels may have been cruel; but it is to such punishment that the Afghans are accustomed. The Amir cannot surely be blamed for inflicting on his rebel subjects the only punishment which they understand or appreciate. Again, considering the fact that, since the failure of the Viceroy's remonstrance, the writers in the Anglo-Indian Press have been writing continually against the Amir and that the Viceroy has threatened the Amir more than once, the Amir cannot be blamed if he has conceived a dislike against the British Raj.

7. Anglo-Indian editors say that the Amir ought to know that, but for the English, Afghanistan would have long ago fallen a prey to Russia. But can not Russia say, in the same way, that, but for her presence in Central Asia, Afghanistan would have been long ago annexed by the English? It should also be borne in mind in this connection that Russia is not so much an enemy of the Amir as she is of the English.

8. The Amir is blamed for having refused the Viceroy's invitation to come to India. Now, as the Amir once came to India, his refusal to visit India again must be due to some satisfactory cause. Anyhow, as he is not willing to come to India, no pressure ought to be brought on him in the matter. As the *Times* newspaper says, an embassy should be sent to Cabul to arrange matters with the Amir. It is the duty of the English to keep by every means in their power the ruler and the people of Afghanistan in good humour, as they will otherwise fly into the hands of Russia. Let, therefore, none talk of a war with the Amir.

BIHAR BANDHU,
Aug. 4th, 1892.

2. The *Bihar Bandhu*, of the 4th August, says that it is evident from recent occurrences that, notwithstanding the subsidy which he receives from the English Government, the Amir has no faith in the sincerity of that Government. It is, therefore, all the more advisable that the Government of India should have all its eyes about it in dealing with the Amir.

SANJIVANI,
Aug. 6th, 1892.

3. The *Sanjivaní*, of the 6th August, writes as follows:—

The Raja of Sikkim is no longer willing to rule his kingdom. And all the efforts of the British Government to induce him to do so having failed, it has determined to place his son on the throne. But this prince is now staying in Thibet, and it is not known whether he will accept the throne. It is rather strange that the Raja has declined to remain on the throne any longer; for who ever resigned his throne without feeling his throne much too thorny? Who shall unravel the Sikkim mystery?

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 7th, 1892.

4. The *Dainik-o-Samáchár Chandriká*, of the 7th August, has heard it reported that the Amir of Cabul has ordered the making of more rifles, and that the Maimana rebels have been defeated by the Amir's troops. Anglo-Indian correspondents have not ceased blaming the Amir. They say that a Kázi sent by the Amir came to rouse the Wahiris near Bevani, but has returned unsuccessful on seeing British troops there. But the statements of Anglo-Indian correspondents in regard to the Amir ought not to be implicitly accepted. The Amir is still busy quelling the Hazara insurrection, and it is scarcely possible that he will seek at such a time to embroil himself in a quarrel with the British Government. Anglo-Indian correspondents are doing great mischief by availing themselves of every likely opportunity to denounce the Amir. Russia still stands in a threatening attitude in the Pamir region, and is extremely anxious to get the Amir on her side. At such a moment it would be highly impolitic to give the Amir the least cause for anger. It is a crisis in which the Viceroy cannot be too careful in his dealings with the Afghan ruler. As for the mission which has been

proposed to be sent to Afghanistan, the writer thinks that it ought to be headed by a Muhammadan and not by a British officer.

The results of British embassies to Afghanistan are so well known, that the English Government should on no account neglect to profit by the lesson.

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Kasipur Nivási*, of the 12th July, says that one Lakshmi Charan Gupta, an employé of the zamindar Babus of Lakhutia, suddenly died on the 28th June last. A suspicious death in the town of Barisál.

KASIPORE NIVASI,
July 12th, 1892.

The death is said to have been due to indulgence in wine and opium. But so far as the writer knows, Lakshmi Charan was not an opium-eater. Again, there is no ground for supposing that he committed suicide. He used to visit the prostitute Mathura in the Kali Bin Mahalla and drank wine there on the night before his death. He was found in an insensible condition at the back of the grog-shop in the Kotwali Mohalla, but how he got there has yet to be explained. There is a mystery about his death, and the local police have been unable to solve it. Suspicious deaths of this nature are occurring both in the town of Barisál and in the mufassal, and detectives ought to be appointed to trace the murderers. The writer will be glad if the Magistrate of Barisál deputes the able Police Inspector Babu Kali Kisor Chaudhri to investigate the matter.

6. The *Charuváriá*, of the 1st August, says that there are some wicked people in Sherpur in the Mymensingh district who extort black-mail from traders coming to the town by boat. The subdivisional officer of Jamálpore ought to see that the traders are freed from these pests. Black-mailing traders in Sherpur town in the Mymensingh district.

CHARUVARTA,
Aug. 1st, 1892.

7. The same paper says that the notorious *badmash* at Haliura in the Mymensingh district having been brought under the clutches of the law, the tract of country to the south of the Iswarganj thána became completely free from *badmashes*. Last year about twenty *badmashes* from Nawri were brought to justice. But a fresh batch has since appeared in the place and is committing thefts, dacoities, &c. It is hoped that the police will take note of the fact. Badmashes in the Mymensingh district.

CHARUVARTA.

8. A correspondent of the *Pratikár*, of the 5th August, says that though the poor village of Ranasagar near Lalbagh in the Murshidabad district maintains four chaukidars, yet the work of village-watch is performed in a most perfunctory manner, the chaukidars enjoying sleep during the greater part of the night, or going their rounds only on good pucca roads, leaving houses in the muddy lanes to take care of themselves. In the course of the past year, three or four cases of house-breaking and theft occurred in the village. It would be useless to ask the panchayats to supervise the work of the chaukidars, for the latter do not show the slightest respect to the former. But cannot the regular police do this work of supervision? The Mahimapur outpost is not quite a mile from Ranasagar, and it is the duty of the daroga to see that the Ranasagar chaukidars do their duties properly. Night-watch in a village in the Murshidabad district.

PRATIKAR,
Aug. 5th, 1892.

9. A correspondent of the *Bangavási*, of the 6th August, complains that theft is rife at Amladanga in the Nadia district, and says that the police should be on the alert. Thefts at Amladanga in the Nadia district.

BANGAVASI,
Aug. 6th, 1892.

10. The *Dacca Gazette*, of the 8th August, says that lately one night when a man with a female relative was crossing the river at Dacca, at about midnight a boat full of ruffianly-looking men approached his boat, boarded it, ransacked it for booty, but finding none, quickly disappeared. The man immediately returned to Dacca, and informed the police of the occurrence, but the police took no notice of the complaint. Will the District Magistrate and the District Superintendent of Police enquire into the matter, and see that the people of Dacca are not attacked by robbers in this way? The Dacca police.

DACCA GAZETTE,
Aug. 8th, 1892.

(b)—Working of the Courts.

CHARUVARTA,
Aug. 1st, 1892.

11. The *Chárvártá*, of the 1st August, says that the judicial work of the Mymensingh district is too heavy for a single District and Sessions Judge, so heavy, indeed, that the present District Judge, Mr. Harding is observed

Judicial work in the Mymen-singh district.
to work from 11 A.M. to 10 P.M. And the sessions work has so much increased of late, that it alone will keep one Judge completely occupied throughout the year. Under these circumstances, it is hoped that Government will see its way to posting an additional District and Sessions Judge to Mymensingh.

HITAKARI,
Aug. 3rd, 1892.

The second Munsif of Tangail in the Mymensingh district.
12. The *Hitakari*, of the 3rd August, says that though the second Munsif of Tangail pretends to be an exceedingly upright man, and never allows adjournment of a suit on the application of a defendant without the consent of the plaintiff, yet in suit No. 393 of 1892 he allowed the defendant an adjournment without consulting the plaintiff. Does not this show that the Munsif is occasionally prejudiced in favour of one party or another ?

SAHACHAR,
Aug. 3rd, 1892.

The holiday question in the Allahabad High Court.
13. The *Sahachar*, of the 3rd August, referring to the question of Muham-

madan holidays in the Allahabad High Court, observes as follows:—

Sir John Edge has encouraged the Mussulmans by saying that he will reduce Hindu holidays. Yes, it is not difficult for the man who gets shamefully beaten to come home and there vent his anger and his spite on the person of his poor wife ! The writer advises Hindus and Mussulmans to make common cause in this matter. Let the Mussalmans, who fondly imagine that they are favoured by the officials, now see that the favour which has been shown them is the outcome of the *divide et impera* policy. Will not the event open the eyes of the Mussalmans ? But for Sir Syed Ahmed's foolishness the Congress would have been by this time successful all round. The *Pioneer* newspaper has deserted the Mussalmans in this holiday question. The writer has all along known the *Pioneer* to be a friend neither of the Hindus nor of the Mussalmans. It showed outward friendship for Mussalmans, in order only to keep them from joining the Congress. Educated Mussalmans saw through this trick, and it is hoped that all Mussulmans will now unite with the Hindus in advancing the cause of their common country.

SUDHAKAR,
Aug. 5th, 1892.

14. The *Sudhákar*, of the 5th August, says that the Chief Justice and three Puisne Judges of the High Court differed from Mr. Ameer Ali in the view the latter took of the *wuqf* case which was heard before a Full Bench on the 1st August last. The judgment of the High Court in this case will be ruinous to the Mussalman community if it is not reversed by the Privy Council. The Mussalman zamindars, in particular, will be completely ruined by the High Court's decision.

SULABH DAINIK,
Aug. 5th, 1892.

The holiday question in the Allahabad High Court.
15. The *Sulabh Dainik*, of the 5th August, has the following:—

O you Christians!—you may not believe in the religion of the Muhammadans, but the Muhammadans believe their religion to be the highest and purest on earth. You can claim no knowledge of the rites and ceremonies of the Muhammadan religion, and you are not entitled to speak about its merits. The Muhammadan religion may be encumbered with superstition, but to a Muhammadan belief in it is the one only means of salvation. National belief is a spontaneous growth, and no one has the right to attack or object to it. If you, nevertheless, go on criticising the Muhammadan religion, you surely lay yourselves open to the charge of meddling where you have no right to meddle. You cannot certainly compel one to believe that alone to be good which you yourselves call good. And the conduct of the Chief Justice of the Allahabad High Court in the question of the Maharrum holiday has really wounded the religious feelings of the Muhammadan community of that place. The Chief Justice acted very inconsiderately in interfering with the Muhammadan religion, and his humourous characterization of Shias and Sunnis was extremely objectionable. The Government of India ought to enquire into the matter, and see that in future the religion of the people is not interfered with. All that the people of India want is that they be allowed to practise their respective religions unmolested.

16. A correspondent of the *Sanjivani*, of the 6th August, says that two or three months ago, Mr. Phillips, Magistrate of

Mymensingh, issued an order prohibiting dealers in

wood in the Mymensingh town from leaving any wood on the ground, extending from the cutcherry buildings to the river bank, which formed part of the *Baird* taluk belonging to Government as a khas mahál. But this order will cause great inconvenience to dealers in wood in the town, who ought to be allowed to use the land on payment of rent to the Collector. The writer fails to understand the meaning of Mr. Phillips' order. If, after this, any private zamindar should refuse to let out land to raiyats what would Government say to that? Mr. Phillips' admirers say that he is a great friend of the people. Well, is his order increasing the rates to be levied on impounded cattle, a proof of his friendship for the people, and is his order to dealers in wood another proof of his friendship for the people? When leaving Mymensingh Mr. Phillips left a box of his in the treasury, in spite of the treasury officer's protest that it was illegal to keep private property in the public treasury. Did Mr. Phillips violate a Government rule because he is the Magistrate of a district? Perhaps he left the box behind by way of assuring the people of Mymensingh that he meant to return to their district.

SANJIVANI,
Aug. 6th, 1892.

17. A correspondent of the same paper says that the people of Rampur

Babu Durga Das Basu, Munsif
of Rampur Hát in the Birbhum
district.

Hát in the Birbhum district have begun to believe that any party in a suit before Babu Durga Das Basu, Munsif of the place, will win if he can engage the services of Babu Surath Nath Mukherji,

the pleader, who is in the good graces of the Munsif. The writer will mention the following cases in illustration:—

- (1) In suit No. 330 of 1892 a distress warrant was issued against the judgment-debtor, but as soon as Babu Surath Nath appeared on his behalf to claim a re-trial, service of the warrant was stopped without even taking a security bond from the judgment-debtor.
- (2) In suit No. 86 of 1892 the plaintiff got a decree against the defendants, and Babu Surath Nath Mukherji, pleader for the plaintiff, applied within a day or two after the passing of the decree for the attachment of the defendant's moveable property. The defendants appealed to the District Judge, and prayed that execution of the decree might be stayed until the appeal had been disposed of. The Judge ordered the defendants to deposit the amount of the decree within eight days, whereupon the defendants made an affidavit before the Munsif and offered to deposit the amount of the decree in his court, but the Munsif rejected their affidavit.
- (3) In the above suit Kali Babu was the pleader for the plaintiff, but on the 8th July the case was taken up by Surath Babu. In the original *vakalutnama* there was no mention of Surath Babu's name, and a second *vakalutnama* was not filed till the 7th July, and yet Babu Surath Nath was allowed to argue the case on the 8th.
- (4) In suit No. 303 of 1892 Babu Anantadev Banerji, pleader for the decree-holder, having been absent, Chandra Babu, another pleader, appeared for the decree-holder, but he was not allowed to accept the old *vakalutnama*, and, then, instead of giving him time to produce a fresh *vakalutnama*, the Munsif dismissed the suit with costs. It should be noted here that the pleader for the judgment-debtor was the favourite man of the Munsif. In this suit an explanation was called for from Chandra Babu for having signed a *vakalutnama* not properly attested.
- (5) In suit No. 695 of 1892 Babu Surath Nath was allowed to put in a petition on behalf of the plaintiff, his client, without first filing a *vakalutnama*. A *vakalutnama* was filed subsequently.
- (6) In suit No. 828 of 1892 Babu Surath Nath, retained by one of the parties, having been absent on the 15th July, another pleader, Bishun Babu, was allowed to accept the old *vakalutnama*.

SANJIVANI.

The correspondent has also learnt that since the appearance of the article in the *Sanjivani*, of the 9th July last, containing charges against the Munsif Babu (R. N. P. for 16th July, paragraph 20), he has cleared off his debts on account of his wife's ornaments.

SANJIVANI,
Aug. 6th, 1892.

18. The same paper says that one Ramsagar Dobe, an inhabitant of the Jorhat subdivision of the Sibsagar district in Assam, Two Assam officials. petition-writer by profession, made an affidavit in the Calcutta High Court against Captain Gordon, Assistant Commissioner of Jorhat, and Mr. More, Extra Assistant Commissioner of the same subdivision. A copy of the affidavit was forwarded by the High Court to the Chief Commissioner of Assam, who has not, however, up to the present made any enquiry into the allegations contained in the document. The writer cannot believe that an upright officer like Mr. Ward will remain indifferent in the matter even after receiving such an affidavit.

On the 18th April last, Ramsagar was convicted under section 417 of the Indian Penal Code. It is very likely that Ramsagar is a bad character, but an enquiry ought, nevertheless, to be made into the truth or otherwise of the allegations publicly made by him against two public officers.

On the 26th May last, Ramsagar was again convicted by Captain Gordon under section 504 of the Penal Code, and sentenced to fourteen days' rigorous imprisonment. The judgment passed by the Captain on this occasion was as follows:—

"The accused is a well known character in Jorhat. The complainant is a plate-layer who works on the Jorhat railway on Rs. 20 a month. On the 26th May the complainant went to the house of the Bapi, who is a Brahman, to ask him to return a box which Bapi had been keeping for him; whilst talking to Bapi, Ramsagar the accused appeared. Before proceeding further it should be remarked that Ramsagar employs Bapi as his priest (purohit); it should also be recorded that the complainant had caused Bapi's house to be searched by the police for stolen property two days previously. Ramsagar was angry because his purohit's house had been searched, and directly he saw Jagobandhu he burst into vile abuse calling him *sálá* which means that he Ramsagar had intercourse with Jagobandhu's sister. "Kukur porithoka Bengali;" literally "dog of a Bengali who is prostrate (on the ground)." This language was used entirely without provocation, and was certainly likely to provoke complainant, who is a muscular-looking man from Cuttack to commit a breach of the peace. The accused pleads not guilty, saying complainant accused him first. The evidence produced by Ramsagar is not satisfactory; one witness says there was no abuse on either side, although Ramsagar alleges that complainant abused him first; the second witness says that both parties carried on conversation in English. This statement is all the more extraordinary, because neither Ramsagar nor Jagobandhu knows a word of English. I find Ramasagar guilty of the charge, viz., that he abused the complainant in the manner already described. Regarding sentence, I regret to say that I do not think a sentence of a fine would have any deterrent effect on the accused because he is such a bad character. The following is a list of his convictions—

Fined Rs. 5, section 380, Penal Code.

Thirty stripes, section 379, Penal Code.

One year, section 403, Penal Code.

Two years, sections 417—384, Penal Code.

There is also another reason for my not giving the accused the option of a fine. There has been in Jorhat lately a regular epidemic of bad language; it is impossible to pass along the streets without hearing the vilest and most disgusting epithets used. This should be put down, and as fines do not seem to stop the nuisance I will make an example in this case. I find accused guilty under section 504, Penal Code, and sentence him to 14 days' rigorous imprisonment."

The Captain has put a strange interpretation on the word "sala." Bengalis mean by that word 'the wife's brother' and nothing more. And did the Captain give it a different meaning in order to enable himself to convict Ramsagar? Many English Judges in this country cause failure of justice by putting strange interpretations like this on Bengali words. Neither "sala" nor "kukur porithoka Bengali" is an obscene expression, so far as the writer understands their use

and application. That a man should be sentenced to fourteen days' rigorous imprisonment for making use of these expressions seems exceedingly unjust. Many people will probably attribute this harsh punishment to a vindictive motive in Captain Gordon, because the punishment was inflicted after the making of Ramsagar's affidavit in the High Court. Of the four convictions mentioned in the judgment quoted above, one conviction leading to imprisonment and another leading to the infliction of 30 stripes occurred after the making of the affidavit. Mr. Ward ought to look into all the papers connected with the cases against Ramsagar, and he ought to consider whether Captain Gordon and Mr. More ought to be kept in Jorhat any longer.

19. The *Bangavasi*, of the 6th August, says that, in supporting a decision of the Sessions Judge of Benares, the Allahabad High Court took occasion to pass severe reflections upon the dissenting jurors whom they accused of

The Allahabad High Court, and the jury system.

having acted contrary to their belief, and asks—why appoint people as jurors only to insult them in this way? It would be better to abolish the jury system altogether than to treat jurors in this fashion. If jury is abolished, the people will know what their real position is. In the present dimly-lighted darkness their situation is very perilous indeed.

20. The *Dacca Gazette*, of the 8th August, says that Babu Swarna Kamal Chakravarti, Sub-Registrar of Munshiganj in the Dacca district, and an Honorary Magistrate, is reported to smoke in open court, to come to court without being properly dressed, and to sit in court often with his legs upon the table before him.

An Honorary Magistrate of Munshiganj in the Dacca district

BANGAVASI.
Aug. 6th, 1892.

DACCA GAZETTE,
Aug. 8th, 1892.

21. The *Bengal Exchange Gazette*, of the 4th August, has the following:—
The Lieutenant-Governor and the students.

The Bengali dramatist Dinabandhu's Bakkesvar says—“If you wish to show yourself a true friend, give feasts from time to time.” And the Lieutenant-Governor is showing himself a true friend of the students in this sense. But what need is there of showing so much affection for the students? The Lieutenant-Governor is forming a scheme for the abolition of high education, and is, at the same time, making himself merry in the company of those that are receiving that education. Can people be won over by kind and sympathizing words from the man who is bent upon ruining them? If the Lieutenant-Governor really wishes to do good, he should banish this project from his mind and provide for the employment of natives on a larger scale in the public service. No good will be done by merely making the students lose their caste by giving them *mussour* soup to drink.

22. The *Sulabh Dainik*, of the 5th August, says that Sir Charles Elliott has proposed to increase the school fee in the Presidency College, which is the highest fee levied at any college so far as the writer is aware. Has not Sir Charles himself said that Rs. 100 a month is enough for a Bengali? With what face, then, does he propose to increase the school fees of Bengali boys? What Sir Charles Elliott really aims at is to strike a blow at high education, and his proposal in regard to the Presidency College will fulfil this purpose as well as help retrenchment. If Sir Charles Elliott can bring about the abolition of the Presidency College, he will have taken a great step towards the abolition of high education. “O, you English—your self-seeking policy has thrown into the shade the whole statesmanship of the world!”

23. A correspondent of the *Sanjivani*, of the 6th August, draws attention to the miserable status occupied by those who pass from the vernacular training schools at Rangpur Dacca, Calcutta, Hooghly, and Chittagong. Formerly they used to get punditships in middle vernacular and middle English schools on salaries varying from Rs. 15 to Rs. 25 per month; but those posts are now worth only Rs. 7 or Rs. 8. There is one way of improving the prospects of these men. The Sub-Inspectorships, which are generally given to undergraduates who have either passed or failed in the F. A. Examination, may be given to the best among these training-school men.

BENGAL EXCHANGE
GAZETTE,
Aug. 4th, 1892.

SULABH-DAINIK,
Aug. 5th, 1892.

SANJIVANI,
Aug. 6th, 1892.

PRAKRITI,
Aug. 6th, 1892.

24. The *Prakriti*, of the 6th August, cannot approve of the Lieutenant-Governor's attitude towards high education in The Presidency College. Under His Honour's order only one native professor has been appointed in the Presidency College in place of three European professors. This is certainly bad. The Presidency College is a model institution, and ought to be kept up even if it cost lots of money to Government.

DACCA GAZETTE,
Aug. 8th, 1892.

25. The *Dacca Gazette*, of the 8th August, notices with pleasure the establishment of a student's boarding-house in Dacca by students of the Namasudra caste, and says that that will indeed be a glorious day for India, on which her down-trodden castes will be, in virtue of their education, admitted into respectable society. The students of the boarding-house in question have bound themselves by the following rules in order to improve their moral character:—

- (1) No member of the boarding-house will be allowed to use any intoxicant, not excepting tobacco.
- (2) No member of the boarding house will be allowed to join any theatrical or other establishment in which the services of unfortunate women are entertained.
- (3) No member of the boarding-house will be allowed to converse in obscene language, to sing obscene songs, or to read obscene books.
- (4) Any member of the boarding-house who violates any of these three rules will have to submit to any punishment which the other members may think fit to inflict upon him.

BENGAL EXCHANGE
GAZETTE
Aug. 9th, 1892.

The Lieutenant-Governor and the students.

26. The *Bengal Exchange Gazette*, of the 9th August, has the following:—

The Lieutenant-Governor mightily enjoys himself in the company of students and gives them feasts in English as well as in Indian style, from time to time. Certain unruly and unprincipled students, who are neither theists nor atheists and to whom the stomach is all-in-all, have their fill at these feasts, and a meeting was held by them on Saturday the 6th August last to decide on some fit mode of making return for these entertainments. We think that such a move could be made only by a handful of wicked students who have been expelled from their homes by their angry parents. And none but these wicked students can say why they are so much pleased with the Lieutenant-Governor. None but a few stupid boys can think of doing honour to a Lieutenant-Governor who wants to abolish high education, to save the lives of famished people by giving them *kesur* to eat, to increase oppression by passing the Chaukidari Bill, to reduce expenditure by depriving a few peons of their bread and by putting steel pens in place of goose-quills, to gratify his whim by putting poor clerks in costly uniform, and to have all accused persons punished whether guilty or not. Boys—you are ignorant simpletons and you do not know yourselves,—and that is why you are so eager to please this Lieutenant-Governor whose mouth is indeed sweet as honey but whose heart is all bitterness. Will your remote ancestors all attain *mukti* if you can please the Lieutenant-Governor by giving him a feast? Or will that which you contemplate doing open the gate of heaven for you? We are not at all satisfied with the proposal about giving a feast. We hope that independent and conscientious students will keep themselves aloof from this movement.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
Aug. 2nd, 1892.

A rate-payers' meeting at Raniganj.

27. A correspondent of the *Burdwan Sanjivani*, of the 2nd August, says:—

On the 30th June last a meeting was held at Raniganj to discuss the acts of the local municipality and to protect the interests of the rate-payers. None of the Municipal Commissioners were invited to the meeting, but one or two of them attended of their own accord, but took no part in the business of the meeting. Next day the Vice-Chairman of the Municipality, angry at the exclusion of his name from the list of the persons invited to the meeting, reported to the Magistrate-Chairman that certain people were trying to incite

the rate-payers against him. Another meeting at the Raniganj school-house was decided upon the next day, but the Vice-Chairman having threatened to take away the municipal grant to the school if a meeting was held there, the Secretary refused permission to hold a meeting at the school premises and the people who came to attend the meeting went away disappointed. It was certainly very reprehensible for a highly-placed officer like the Vice-Chairman to try to frustrate a public movement by circulating false reports. That the promoters of the meeting entertained no motive like that which was ascribed to them by the Vice-Chairman may be proved by the testimony of Kumar Dakshinesvara Malia and other respectable people of Raniganj who attended the meeting.

28. The *Hindu Ranjiká*, of the 3rd August, says that it thought on the The Belvedere Conference. very day the Belvedere Conference was proposed that some fresh legislation was in contemplation.

The result of the Conference has not therefore surprised the writer, but has made him sorry. There would be no objection to fresh legislation if it were really calculated to remove the water-scarcity in the country. But the resolutions adopted at the Conference have reference to the question of water-supply only in the municipal towns. And as regards the municipal towns, the writer does not think that the pressure of the law will make District Boards and Municipalities do their water-supply work more satisfactorily than they have hitherto done. The result of fresh legislation will therefore be that the local bodies in their zeal to satisfy the authorities will neglect their real duties and grow more oppressive in the collection of taxes.

The Belvedere Conference. 29. The *Sahachar*, of the 3rd August, has the following:—

An inhabitant of Reading in England never left his town within 60 years. When King Charles II came to know of it, he had the old man brought near him and told him that he would grant him a pension if he kept up his practice without a break. But the old man could not enjoy his pension on this condition even for six months. The story illustrates a law of human nature. A man may be doing a thing of his own accord, but directly you compel him to do it he will consider the doing of it irksome. In the same way, though the object of the recent Conference at Belvedere was a very laudable one, still, the proposal to compel municipalities and District Boards to make provisions for drainage and good drinking water within their respective limits has taken the whole country by surprise. The fact is, that what ought to be left to the will and the education of the people is now being proposed to be done by compulsory legislation. Like quack doctors who prescribe drugs for every symptom of a disease, Government must have a separate remedy for every ill the people may be suffering from. And this explains the imposition of so many taxes—water-rates, road cess, education cess, &c. But like the quack doctors' drugs, which often prove more troublesome to the patient than his disease, these taxes do not serve the purposes for which they are respectively imposed.

Three small bills are now on the legislative anvil namely, the Municipal Bill, the Chaukidari Bill, and the Fire-Brigade Bill. The last is intended for towns and forts, and proposes to levy a duty on all kinds of oils. The Chaukidari Bill will also increase the burdens of the people. As for the Municipal Bill, it is a retrograde measure; and if taxes are imposed in the name of sanitation, the people must cry—‘save us from sanitation, we will have none of it.’ The rulers of the country are no doubt trying to do good to the people, but the means which they have adopted for the purpose are faulty. Raja Peary Mohan Mukerji, who knows the condition of the people in the mufassal, has advised Government not to levy taxes for sanitary purposes, and in this matter he represents the views of his countrymen. Reference is then made to the views which Babu Surendra Nath expressed at the Conference and the following remarks are made:—Babu Surendra Nath has many good qualities, but he is not fit to be made a leader of his countrymen. He says that he wrote letters privately to some people and the majority of them have fallen in with his views. But who are these men that have been consulted by him? And have they given their opinion after consulting Commissioners and rate payers? The writer is sure they have not. The opinion of the men consulted by Surendra Babu has therefore absolutely no value.

HINDU RANJIKÁ,
Aug. 3rd, 1892.

SAHACHAR,
Aug. 3rd, 1892.

Surendra Babu says that the Provincial Conference proposed the construction of drains in the country. But it also proposed that municipalities should bear only a portion of the cost and the remainder should be contributed by Government, whereas, under the arrangement now proposed, Government will not contribute a single pice and municipalities and village people will have to bear the entire cost. It is not Surendra Babu, but Raja Peary Mohan Mukerji, who expressed the views of the country at the recent Conference at Belvedere. Whereas the Raja knows the condition of the people in the mufassal, Babu Surendra Nath and his followers do not. There is no necessity of constructing pucca drains in the mufassal. There the water seeks its level in the fields and thence escapes into rivers and khals. The only thing which has to be done in this connection is the removal of the obstruction to the natural drainage of the country. The obstruction has been caused by the construction of roads and railways, by the filling up of old drains, and by the silting up of rivers and khals. The obstruction caused by the filling up of old drains can be easily removed. And the work of re-opening old drains should be done every year. Where obstruction to drainage has been caused by roads and railways, culverts should be constructed for the passage of water. As for the re-excavation of silted khals and rivers, that is a business which falls beyond the province of the municipalities and should be done by Government. The Provincial Conference made exactly such a proposal, and there is no necessity of fresh legislation here. Fresh legislation will only result in oppression.

30. The *Hitavádi*, of the 4th August, has the following on the Conference at Belvedere:—

The Conference at Belvedere

HITAVADI,
Aug. 4th, 1892.

The resolutions passed at the Conference are being objected to chiefly on the ground of cost. The people are overburdened with taxation and cannot pay more taxes. They will have no objection to the proposed sanitary measures, if Government advances them money at a low rate of interest, employs native instead of European engineers to execute the work, gives up the idea of supplying villages with filtered water, and contents itself with excavating tanks and helps the people in constructing drains. But there is this more important question, what is the good of supplying good drinking water to people who are dying of starvation? Again, as obstruction to drainage has been caused by the construction of roads, embankments, and railways by or with the permission of Government, Government ought to help the people with money in their drainage work. It is surely unjust to make the people pay for the removal of an evil which has been the doing of Government. It is well known that obstruction to drainage is the cause of malaria. But if drains are constructed in the costly style which has been adopted in certain places within the district of Howrah, the people will be utterly ruined. The people of Bengal will for ever cherish the name of the Lieutenant-Governor in their hearts, if His Honour can devise some means of helping them in a substantial manner to carry out the proposed measures of sanitary reform.

31. The *Banganirúsi*, of the 5th August, says that the report of the proceedings of the Belvedere Conference, as published

The Belvedere Conference.

BANGANIRUSSI,
Aug. 5th, 1892.

in the *Calcutta Gazette*, has greatly allayed the fears that were entertained in this connection. The Lieutenant-Governor's assurance that great care would be taken to keep down the cost of water-supply, and that no drainage work outside municipal areas would be undertaken without the previous sanction of the District Boards concerned, is certainly a redeeming feature of the scheme. The writer has also been able to gather from the report that in all cases the scheme for water-supply within municipal areas would be made to suit the means at command. In large municipalities like those on the western bank of the Hooghly steps will be taken to supply filtered water, but in the smaller municipalities only tanks and wells will be excavated. The writer fully approves of all this.

The writer agrees with a good deal of what fell from Raja Peary Mohan. That the proposed sanitary measures will involve increased taxation in the mufassal municipalities is almost certain. And however much Government may try to keep down the cost, there cannot be the least doubt that the rate-payers will have to pay heavier rates than they do now. And if it is considered that the number of people in a mufassal municipality who can pay enhanced rates without much difficulty is very small, it seems that there can be

no dissenting from the view that the cost of water-supply and drainage should come from the public treasury. Rai Ishan Chunder Mitter suggested that, in order to provide funds for the scheme, the mufassal municipalities should be empowered to impose a license tax on trades within their respective jurisdictions. But such a tax, though likely to yield some money in large municipalities like Hooghly and Serampore, will yield nothing worth noting in the small mufassal municipalities. The only feasible method would therefore be for Government to advance money to the municipalities without interest. The Conference was silent on the question of water-supply in rural tracts. This is astonishing, seeing that the evil of a water-scarcity is felt more acutely in the villages than in municipalities.

32. The *Darussaltanat and Urdu Guide*, of the 5th August, says that, generally speaking, rich people continue to be appointed Municipal Commissioners and Honorary Magistrates, though they may not have received the very rudiments of education. This causes great mischief, and Government is requested to see that really able and educated men are appointed to fill those offices.

Municipal Commissioners and Honorary Magistrates.

DARUSSALTANAT
AND URDU GUIDE,
Aug. 5th, 1892.

33. The *Pratikár*, of the 5th August, draws the attention of the Berham-

Municipal matters in Berham-pore.

pore Municipality—(1) to the miserable condition of the burning ghat, which during the rainy season remains submerged in water, and, (2) to the drains

which have been closed for repairs. The closing of the drains has caused water to accumulate in several places with the effect of seriously damaging the houses and buildings.

34. The *Bangarásí*, of the 6th August, says that its Jayarampur correspondent contradicts the statement made by Babu Surendra Nath Banerji at the Belvedere Conference.

Surendra Nath Banerji at the Water-supply Conference to the effect that a meeting of the branch Indian Association at that place had approved of the laying of a tax under legislative sanction for the purpose of drainage and water-supply. The correspondent is sure that no such public meeting was held at Jayarampur. But a meeting at that place has been vauntingly spoken of at a Conference held by Government. The Babu has not done well by so doing. Many falsehoods and untruths in regard to associations and public bodies have come to light in connection with the proceedings of the Congress. And now there is this untruthful statement at a time when an attempt is being made to cut the throats of the poor.

35. The same paper says that, knowing that a new tax would be very unpopular in the present distressed condition of the mufassal, Government wanted to confer with the leaders of the people on the question of water-supply. But it was only a mock conference, for what was to be done had been already determined upon.

The subject of drainage has been mentioned along with that of water-supply, and Mr. Secretary Risley has, in a manner, plainly admitted in his note that this has been done with the view of hoodwinking the people. The blocking up of the water-channels is the cause of malaria and want of drainage is now, therefore, a grievance which the people feel in their heart of hearts. And so Mr. Risley thought that people would not object very much to the imposition of a new tax, if a new tax were imposed on the joint plea of drainage and water-supply instead of the single one of water-supply; and that as regards drainage, when once a tax was imposed it would be quite in the power of the authorities to attend to that part of the business or not as they should think fit.

Whether the persons invited by Government to the Conference are or are not recognised by it as leaders of the people on other occasions, they were recognised as such on this occasion. Raja Peary Mohan went counter to the sense of the whole meeting. No one in the meeting could answer his arguments. All his arguments were based on satisfactory evidence. As a zamindar who has to deal constantly with mufassal people, the Raja has great knowledge of these people and of their condition, and he made use of that knowledge in the Conference. He has done his duty. May God bless him!

PRATIKAR,
Aug. 5th, 1892.

BANGAVASI,
Aug. 6th, 1892.

BANGAVASI.

Everyone else in the Conference acted as second fiddle to Government. And this dittoing to Government was carried to perfection by Babu Surendra Nath Banerji. It is the Babu's constant aim and endeavour to be known as a patriot, as a friend of the raiyat and of Self-Government, as a wise and experienced man. But let his countrymen now see what mischief their idol is going to do in sheer caprice. Let them see how this friend of the raiyat makes no scruple of sucking the blood out of his worn-out frame dry. Let the advocates of Self-Government see how very eager this champion of theirs is to sacrifice their pet principle to the authorities. And let the poor people of the mufassal see how large is the experience of the Babu who can recommend the imposition of a new tax upon them. It is said that Babu Surendra Nath will soon be elected a member of the Bengal Council. Is this true ?

DACCA PRAKASH,
Aug. 7th, 1892.

36. The *Dacca Prakash*, of the 7th August, says that Raja Peary Mohan Mukerji acted like a true patriot at the recent Conference at Belvedere. The pseudo-patriot Babu Surendra Nath Banerji and others who opposed the Raja said not a word about the injustice which would be done by imposing a tax for which there is no necessity whatever. The Raja's proposal that the people should be consulted about the imposition of a new tax upon them was supported by the officials Messrs. Risley and Lyall, but was opposed by Surendra Babu and his fellow-patriots. These patriots are men accustomed to show deference to public opinion, and they therefore proposed that not the people but the members of the District Boards, who, by the way, have no knowledge of the condition of the country, should be consulted in the matter ! It will be no wonder if the interests of India should suffer at the hands of patriots like these.

(f)—Questions affecting the land.

BANGAVASI,
Aug. 6th, 1892.

37. As Government proposes to amend the Public Demands Recovery Act, the *Bangavasi*, of the 6th August, makes the following remarks on the subject :—

Working of the Public Demands Recovery Act.

Under the Act in question the Collector is both plaintiff and Judge. The Collector is reproved by Government if the land revenue falls into arrear, and he, therefore, makes use of the certificate process in order to recover that revenue. But the certificate process is attended with oppression. And the oppression is indeed so great that the Calcutta High Court, in its decision in the case of Rakal Chunder Roy Chaudhuri *versus* the Secretary of State, has stigmatised the Act which authorizes it as 'Government's *zulm*.' The High Court has also angrily observed that if Collectors are not more careful in future in selling the immoveable property of raiyats under that Act they will be made personally liable for the sale of their property. But who hears what the High Court says ? And how many people can go as far as the High Court for compensation from Collectors ? It is not the High Court that possesses the power of rewarding or punishing the Collectors. That power lies with the Government and the Board of Revenue. And the Board says that it "considers it unnecessary to direct that the High Court rules relating to the sale of immoveable property shall be held to be binding on Collectors." The Board's words may be thought ambiguous, but their real meaning is clear. As the High Court and the people are unanimous in condemning the Act as oppressive, it would be better to wholly repeal it and to transfer to Munsifs the jurisdiction in cases for the recovery of land revenue which is now exercised by Collectors.

Section 9 of the Public Demands Recovery Act provides that, if required to do so by the Manager of a Khas mahál, the Collector of the district in which the defaulting raiyat lives or where the revenue claimed is payable, shall proceed to recover arrears of land revenue by issuing a certificate. The Code of Civil Procedure provides that cases for the recovery of land revenue are to be instituted in the district or in the subdivision in which the defaulting estate is situate. This provision must also be held applicable to cases for recovery of land revenue instituted under the Public Demands Recovery Act. But, as the point has been left ambiguous in that Act, the Court of Wards has lately, on behalf of the Dighapatia estate, sued a defaulting raiyat for the same arrear in two different Collectorates, namely, those of Hooghly and Burdwan. The defaulting raiyat prayed that the case might be conducted only in one court, as

it would be impossible for him to produce witnesses and evidence in both courts at one and the same time. But the Court of Wards refused to do so, and the result has been that both the Collectors have awarded decrees against the raiyat. And what makes the matter worse is that the Collector is not bound to order the Court of Wards to pay costs to the raiyat in such cases.

(g)—*Railways and communications, including canals and irrigation.*

38. A correspondent of the *Hitavádi*, of the 4th August, writes as follows:—

The proposed bridge at Sirajganj. It is proposed to construct a bridge over the river at Sirajganj in commemoration of the Lieutenant-Governor's visit to that place. The bridge has been estimated to cost Rs. 30,000. The Magistrate of Sirajganj is therefore collecting subscriptions for the purpose, and people are being, in a manner, compelled to pay. This is causing great hardship to the people there in these days of distress and starvation. And the Lieutenant-Governor will probably think that, as the people are engaged in doing costly works of this nature, they must be in the enjoyment of happiness and plenty.

HITAVADI,
Aug. 4th, 1892.

39. The *Bangavási*, of the 6th August, says that a bridge will be constructed at Sirajganj in the Pabna district, in honour of the Lieutenant-Governor's visit to that place, and the estimated cost of Rs. 30,000 is being raised by the sub-divisional officer. The writer cannot say whether Mr. Bell is aware of the fact, but a correspondent writing from Sirajganj has informed him that pressure is being put upon people for the payment of subscription. The writer does not know whether this is true, but, considering that the subscription is being raised by the sub-divisional officer himself, it will be no wonder if it should be true. The Lieutenant-Governor will lay the foundation stone of the bridge and witness festivities, and will therefore probably conclude that the people of the Sirajganj subdivision, who are buying their rice at Rs. 4 per maund, are living very happy lives. The authorities should visit the villages instead of being deceived by the festive glitter of the towns.

BANGAVASI,
Aug. 6th, 1892.

40. A correspondent of the *Prakriti*, of the 6th August, says that the important road from Tribeni to Kalna via Kumar-gachi and the surrounding villages in the district of Hooghly is in a state of disrepair. The District Board is neglecting it. The road has become impassable in consequence of the accumulation of mud in the rainy season.

PRAKRITI,
Aug. 6th, 1892.

41. The *Sanjivani*, of the 6th August, says that third class railway passengers are greatly inconvenienced for want of a good waiting-room at the Parbatipur station, where the Dinajpur and Rangpur lines meet. The sheds that have been erected to serve the purpose of waiting-rooms do not afford sufficient protection to passengers against the weather.

SANJIVANI,
Aug. 6th, 1892.

42. Referring to the proposal to construct a bridge over the Dhanbandhi at Sirajganj in the Pubna district, in commemoration of Sir Charles Elliott's visit to that place, the *Dacca Gazette*, of the 8th August, says that when the local officials are so energetic over the project, the necessary subscriptions will not be long in being raised.

DACCA GAZETTE,
Aug. 8th, 1892.

(h)—*General.*

43. The *Cháruvártá*, of the 1st August, says that on the 19th December next a very large concourse of Hindus will gather for the purpose of bathing at the Skanda Mukunda ghát on the river Karatoya in the Bogra district.

CHARUVARTA,
Aug. 1st, 1892.

The coming bathing festival in the Bogra district. This bathing festival takes place every eighteenth year, and the fact of its occurrence at such long intervals ought to enable the authorities to form an idea of the numbers that will assemble, and to take precautionary measures accordingly for preventing disturbances and outbreaks of diseases among the pilgrims. The Hurdwar affair and Sir Charles Elliott's utterances in regard to it in particular have alarmed the Hindus; and it is therefore hoped that His Honour will see that proper arrangements are made beforehand for the comfort and convenience of the pilgrims on the banks of the Karatoya.

HITAKARI,
Aug. 3rd, 1892.

44. The *Hitakari*, of the 3rd August, requests the people of Tangail in the Mymensingh district to urge on the notice of the Lieutenant-Governor, during his coming visit to the place, the necessity of (1) converting the

sub-division into a district, (2) cutting the mouth of the Lauhaganj river, and opening a branch railway line from Jayadevapur or some other convenient station on the Dacca-Mymensingh railway to Tangail, and (3) putting a check on the extortions of zamindars holding undivided estates jointly.

HITAVADI,
Aug. 4th, 1892.

The dress circular in the Registration Department.

45. The *Hitavádi*, of the 4th August, says that poor clerks in the Government offices have been already put to great expense in consequence of the enforcement of the dress circular. And another circular has been issued quite recently, requiring all employés in the Registration Department to neatly cover their bodies from neck to knee during office hours. Poor clerks may get some kind of clothing to cover their bodies as required by the circular, but considering the extremely unsatisfactory manner in which they are served by their washermen, it will be most difficult for them to keep their dresses neat and clean. Will Government pay its attention to the improvement of the *dhobi* service?

HITAVADI.

46. The same paper says that a Secretary to the Government of Bengal recently wrote to the Manager of Messrs. Hoare, Miller and Company requesting him to take

Eurasian employés on board the steamers belonging to the Company. The Manager wrote in reply that, as native employés are doing their work extremely well, the Company cannot very well take Eurasians in its service. The Secretary is, no doubt, disappointed to receive such a reply, but he ought to bear in mind that, as the cost of living is higher in the case of Eurasians than in the case of natives, the former cannot accept service on the same pay as the latter. Moreover, drunkenness is more prevalent among Eurasians than among natives, the latter being as a people superior to the former. This also shows that Eurasians cannot take the place of natives in any work. Lastly, as Government is responsible for the welfare of all classes of its subjects, it is very unjust and improper on the part of one of its Secretaries to try to provide for the livelihood of one class of its subjects at the cost of another. In disposing of the posts in its gift Government should be guided solely by considerations of ability, and not by considerations of caste, creed, or colour. But, unfortunately, Government has been of late showing more and more favour to particular classes of its subjects. But such favouritism not only throws the machinery of the administration out of order, but creates discontent among the people.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 7th, 1892.

47. The *Dainik-o-Samáchár Chandriká*, of the 7th August, says that the The Secretary of State and Secretary of State for India having called for from the Indian agriculturists and the Government of India a report on the condition of Indian agriculturists and labourers, the Local

Governments have been asked to collect materials for a report. But, instead of contenting themselves with the materials which may be furnished by the District Officers and Commissioners of Divisions, the Local Governments should also gather as much information as they can from independent sources, such as zamindars, talukdars, the public bodies, and the native press. It is probable that in Bengal the work will be entrusted to Mr. Risley; and the writer would therefore advise Mr. Risley to invite the Native Press Association, the British Indian Association, the Bihár Landholders' Association, the Indian Association, the two Muhammadan Associations in Calcutta, and the East Bengal Zamindari Association to assist him in the work, and the writer doubts not that assistance will be gladly rendered. No report based exclusively upon information officially supplied will tell the real story about labourers and agriculturists in this country.

SOM PRAKASH,
Aug. 8th, 1892.

48. A correspondent of the *Som Prakásh*, of the 8th August, says that Enumeration of cattle in the Ranaghat subdivision are being Ranaghat subdivision of the Nadia numbered by order of the authorities. The raiyats district. look upon this enumeration as a prelude to fresh taxation and therefore fear to give the exact number of their cattle. The authorities should therefore explain the object of the enumeration.

III.—LEGISLATIVE.

49. The *Burdwán Sanjivani*, of the 2nd August, says that the number of

A proposal in connection with the new Municipal Bill. prostitutes in the Bengal towns is on the increase, and as they are at liberty to take up their quarters in any part of the town they like, they have become a nuisance to respectable people. They publicly indulge in obscene amusements and are doing immense mischief to boys. The new Municipal Bill should therefore contain a provision restricting the residence of prostitutes to particular parts of towns.

The Chaukidari Bill.

50. The *Hitavádi*, of the 4th August, has the following on the Chaukidari Bill:—

BURDWAN SANJIVANI,

Aug. 2nd, 1892.

HITAVADI,
Aug. 4th, 1892.

The readers of this paper probably know Mr. Cotton. He is the writer of the book called 'New India.' In that book he expressed much sympathy with the people of this country, spoke of local self-government in very high terms, and praised instead of crying down the despised Bengálí Babu. When writing the book the saheb thought that there could be no harm in saying one good word or two about Bengális if they could be won over by that means. Whatever the case may be as regards very big people among Bengális—and considering that they have money and the authorities want money for their balls, feasts, &c., they are probably treated with some consideration—there is no doubt whatever that the generality among them have not been for a long time treated to kind words. And it is therefore no wonder that one sweet word from a saheb should completely subdue their hearts. They are a most unhappy people. For want of ornaments their wives are in a sulky mood, their children are continually clamouring for food and clothing, and want of employment keeps them in a perpetual state of mental distraction. And it is no wonder that men thus deprived of every source of peace and comfort should consider themselves flattered by one or two sweet words from a saheb. Mr. Cotton accordingly won the reputation of being a friend of India simply by praising the younger generation of natives in his book "New India." But he is now Chief Secretary to the Government of Bengal, the right hand of the Lieutenant-Governor, and the arbiter of the people's destiny. The Chaukidari Bill is in his charge, and he proposed that one man might be regarded as constituting a panchayat, and that one man should be nominated by the Magistrate. And the panchayat, it is clear, would have been improved out of existence if this proposal of Mr. Cotton's had been accepted. Englishmen know that in this country a single individual of their race counts for a legion, and it is therefore no wonder that one man selected by them should in the capacity of a panchayat do the work of many men. In Mr. Cotton's opinion the villagers are ignorant men and ought not be entrusted with the election of panchayats; and he therefore proposed that panchayats should be selected by Magistrates. But the present ruler of Bengal, Bihár, and Orissa is a strong man, and Mr. Woodroffe is one of the members of the Bengal Council. Mr. Woodroffe opposed Mr. Cotton's proposal, the majority of the members sided with Mr. Woodroffe, and Mr. Cotton's proposal was rejected. The Lieutenant-Governor showed great liberality of mind and refused to express any opinion, lest he should by so doing influence the voting. Mr. Cotton calls himself a friend of India, and yet he is opposed to educating villagers in the work of managing their own affairs. The Council-room showed a strange sight on the occasion. Mr. Cotton spoke against the people, whilst Mr. Risley spoke for them; and Mr. Cotton's proposal that panchayats should be selected by Magistrates was in the end rejected. In opposing Mr. Cotton's proposal, Mr. Woodroffe pointed out that India is the fatherland of elective institutions, and old elective institutions still exist in the country. Mr. Risley, Dr. Mahendra Lal Sarkar, and Babu Gones Chundra voted with Mr. Woodroffe. The *Indian Nation* is sorry that Mr. Cotton's proposal has been rejected. Perhaps his failure at the last municipal election in Calcutta has had something to do to make the editor of that paper an enemy of the elective system.

51. The *Bengal Exchange Gazette*, of the 5th August, has the following:—

The Chaukidari Bill was introduced by Mr. Cotton, and when the *Amrita*

Bazar Patrika called the chaukidari tax a very cruel impost, Mr. Cotton at once protested by saying that it was a most comfortable thing. He said that every tax is more or less oppressive, but

BENGAL EXCHANGE

GAZETTE,

Aug. 5th, 1892.

Mr. Cotton and the *Amrita*
Bazar Patrika on the chaukidari
tax.

not so the chaukidari tax. But he could not explain why. Dr. Abercrombie, the metaphysician, set to himself the problem why men see only one image of an object with two eyes; and his solution was that the phenomenon is due to the structure of the human eye. And Mr. Cotton proves his point much in the same way. He says that the chaukidari tax is not oppressive because it is not oppressive. O, for Mr. Cotton's logic—how excellent it is! The *Amrita Bazar Patrika* is quite right in saying that, while other taxes are assessed only on those that are expected to be able to pay them, the chaukidari tax is assessed on all indiscriminately. Even the poor day-labourer who earns only eight pice a day must pay the chaukidari tax. The chaukidari tax must therefore be more oppressive than any other tax.

BANGANIVASI,
Aug. 5th, 1892.

52. The *Banganivasi*, of the 5th August, has the following :—

The Chaukidari Bill.

It seems to be the conviction of Government or of its advisers that chaukidars subject to village control do not give information to the police of the crimes that are committed in the village. But is it not the interest of the villagers themselves, more than of any other person or persons, to get every crime which is committed among them detected and punished? And village crimes are more likely to be detected and brought to the notice of the police, if the chaukidar is placed under the village control than if he is not. Take the case of Lower Burma. Have not the authorities been at last constrained to admit that in that province village control over chaukidars has been found better calculated to bring crimes to light than the abolition of such control? And is not the Supreme Legislative Council discussing a Bill at this very moment, and for this very reason, for restoring to the villagers in Lower Burma their old power over chaukidars? It is, therefore, all the more inexplicable that the Bengal Government should show a tendency just now to legislate in the opposite direction.

In spite of Mr. Woodroffe's opposition, Mr. Cotton had an amendment carried to the effect that the District Magistrate should be empowered with the written permission of the Commissioner to delegate his powers to any Subordinate Magistrate or to the District Superintendent of police.

Babu Gonesh Chunder Chunder's efforts to obtain some power for the panchayats in the appointment of chaukidars were unsuccessful. That gentleman, however, deserves the best thanks of the public for the independence with which he expressed his views. He pointed out to Mr. Cotton that, by depriving the panchayats of this power, the Government was practically dealing a blow at Local Self-Government. This touched Mr. Cotton to the quick, and he said that, though an advocate of Local Self-Government, he was not in favour of conferring the privilege indiscriminately on the people. He therefore opposed Babu Gonesh Chunder Chunder's amendment. But how can Mr. Cotton pose as an advocate of Local Self-Government when he shrinks from conferring on the people the very small privilege of appointing their own chaukidars? Mr. Cotton could not even agree to Babu Gonesh Chunder Chunder's proposal to confer on the panchayats the power of appointing chaukidars subject to the sanction of the Magistrate. Friend of Local Self-Government indeed!

The writer is glad to see that Babu Gonesh Chunder Chunder's proposal was supported by Mr. Risley. But Mr. Risley's sympathy with the people will be put to the test when the Muuicipal Bill comes up for discussion. Considering how strongly the majority in the Council are wedded to the Bill, there is little hope that it will be passed in a form which will satisfy the public.

BANGAVASI,
Aug. 6th, 1892.

53. The *Bangavasi*, of the 6th August, says that Mr. Cotton's statement that the chaukidari tax is levied almost without any oppression of the people would have been hooted

down as erroneous and untrue if it had come from a less distinguished man. But it is, perhaps, best not to say anything whatever about this Chaukidari Bill. For it is certain that the authorities will do what they think best and not listen to anybody in regard to this Bill.

DACCA PRAKASH,
Aug. 7th 1892

54. A correspondent of the *Dacca Prakash*, of the 7th August, writes as follows :—

The Chaukidari Bill.

The Chaukidari Bill proposes to increase the salary of chaukidars from Rs. 3 to Rs. 5. This increase of pay is intended to make them more dutiful than they are now. But it is not very likely that the object of the increase will be at all attained. Again, under the proposed law, chaukidars will have to serve legal processes, collect fines, &c.,

in short, to do the duties of police constables. Thus, under the proposed arrangement, Government will be in a position to reduce the number of police constables and thereby make a saving of money. But if Government makes a saving in this way, it ought to be its own duty to pay the proposed increase of Rs. 2 in the chaukidar's pay. The people are paying the cost of maintaining the regular police, and if Government reduces the strength of that police and requires chaukidars to do police work, surely it ought to pay the increase in the chaukidar's pay out of the saving which it will make by the arrangement. And to ask the people to pay the increase will, under the circumstances, amount to imposing a new tax upon them, and weakening, though indirectly, the basis of the permanent settlement. For, properly speaking, there is very little difference between a land-tax and a tax called by any other name. The haste with which notices requiring the payment of an increased salary for the chaukidars have been issued in the Dacca district shows that the idea of the increase originated, not with the Magistrate of Dacca, but with the higher authorities. Under section 16 of the Chaukidari Act the chaukidari cess ought to be assessed before the commencement of the year for which it is levied. But in this instance, in the Dacca district, the assessment has been made three months after the year has begun. Are the people to pay the increased salary only for the remaining nine months, or for the entire year?

As was seen in the case of the Consent Act, Government never alters or modifies its legislation in deference to popular wishes. And it is certain the popular objection against the increase of the chaukidar's salary will be unheeded. Under the proposed law, there will be at least two chaukidars for every 150 *ghars* (families) in a village. Now, as several *ghars* (families) live in the same house, this means that there will be one chaukidar for every 20, 30, or 40 houses, and the number of chaukidars will therefore be very large and the people will have to pay a large sum as chaukidari cess. It will, therefore, be better to have two chaukidars not for every 150 *ghars* or families, but for every 150 houses in a village. Messrs. Risley and Woodroffe are thanked for the amendments which they respectively carried against Mr. Cotton.

VI.—MISCELLANEOUS.

55. A correspondent of the *Hitavádi*, of the 4th August, takes exception to Dr. Sarkar's statement on the occasion of the

Dr. Sarkar and the Raj Kumari Leper Asylum.

HITAVADI,
Aug. 4th, 1892.

laying of the foundation stone of the Raj Kumari

Leper Asylum at Deoghur, that the promoters of

the movement were unable to do anything for want of money. The promoters had already collected Rs. 6,624-13. And as Babu Nabin Chundra Bural, the maharajas of Bettia and Gidhor, and certain other people had promised to give Rs. 2,500, Rs. 500, Rs. 1,000, and Rs. 400, respectively, in aid of the Asylum Fund, the money collected by the promoters may be taken to have amounted to Rs. 11,125. Again, as the interest on the money collected up to date will not be sufficient to meet the expenses of 10 or 12 lepers, Dr. Sarkar has promised to pay the balance that will be required. There is, therefore, no truth in the statement that Dr. Sarkar has promised to pay all the cost of housing and treating the lepers. It must be admitted, however, that but for Dr. Sarkar's efforts there would have been some delay in the establishment of the asylum. Dr. Sarkar is at present the chief promoter of the movement.

56. The *Pratikár*, of the 5th August, though agreeing with much that

Raja Sasisekhareswar on water-supply.

PRATIKAR,
Aug. 5th, 1892.

Raja Sasisekhareswar Rai of Taherpur has said in his note on the question of water-supply, must condemn the Raja's inordinate bias in favour of

the zamindar class. This exhibition of partiality for a class of which the Raja himself is a member looks extremely ungracious in a patriotic zamindar like him. In the writer's opinion, it is the zamindar, whose happiness and prosperity depend upon the happiness and prosperity of the raiyat, who ought to take the lead in the matter of water-supply. And the poverty of the raiyat is so well known to all mufassal people, that it is a wonder that Raja Sasisekhareswar, a man of considerable mufassal knowledge, considers him able to bear the enormous cost of water-supply.

BENGAL EXCHANGE
GAZETTE,
Aug. 5th, 1892.

Mr. Cotton.

57. The *Bengal Exchange Gazette*, of the 5th August, has the following:—

Mr. Cotton is the author of *New India*. He is now Chief Secretary to the Government of Bengal. But he is not now the man he once was. His softness is changed into hardness. In his book he highly praised the Indian people, and freely admitted that they have great aptitude for self-government. But he has denied this in his speech in the Bengal Legislative Council. The *Hindu Patriot* has pointed out the discrepancy. This has also furnished a theme for a pleasant sally by the *Amrita Bazar Patrika*, which says that the *Patriot* has not done well by pointing out the discrepancy. Does not the *Patriot* know that the book is written by an English Liberal? What does it matter that the author has expressed a different opinion when it has become necessary for him to do so? The *Patrika* is quite right here. Where is the scripture that says that the Englishman must maintain harmony between his profession and his practice? The Englishman recognizes no other principle than that of sailing with the stream. Bravo, Mr. Cotton! May God spare you for some time yet that we may have the satisfaction of seeing in you a typical Englishman.

SUDHAKAR,
Aug. 5th, 1892.

58. The *Sudhakar*, of the 5th August, has the following:—

Cow-slaughter by the Muhammadan raiyats of a Hindu zamindar in Mymensingh.

During the last Eed festival, the Mussulman residents of the village Sibpur near Ramgopalpur, in the Mymensingh district, sacrificed a cow, whereupon the Hindu zamindar of Ramgopalpur, instigated by his spiritual guide and family priest, inflicted a fine of Rs. 900 on 22 of his Mussulman raiyats; and the zamindar is committing horrible oppressions on these raiyats in order to make them pay the amount of this fine. The writer cannot yet vouch for the correctness of this report. He is making enquiries, and if the report turns out to be true he will do his best to set matters right. Can any Muhammadan, who is not a coward, submit to such demoniacal oppression at the hands of a Hindu zamindar under the magnanimous rule of the British Government? The whole Muhammadan community ought to join with the writer in submitting a petition to the Government. No zamindar has any right to stop cow-slaughter by the Muhammadans, and Hindu zamindars should take care not to interfere in this matter, for the Muhammadans will, for certain, take effectual measures to stop their oppression.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 7th, 1892.

Sir David Barbour on the currency question.

59. The *Dainik-o-Samachár Chandriká*, of the 7th August, says that Sir

David Barbour's proposal to stop free coinage of silver and to begin, instead, a free coinage of gold in India, as a means of solving the Exchange difficulty,

will work like a double-edged tool, doing mischief both ways. Stopping of the free coinage of silver will paralyse trade and lead to a further fall in the value of silver, as has been justly said by the Secretary of the Bombay Bank. Enormous quantities of silver coins are required in a country containing a population of from 280 to 290 millions, and nothing short of free coinage of the metal will adequately meet the demand. It should also be remembered that it is the free coinage of silver in India which has kept up its value even at its present standard, low though that be. On the other hand, a free coinage of gold in this country will increase the demand for that metal and raise its value still further. Sir David advises Government to stop the free coinage of silver when a sufficiently large quantity of gold coins will have been obtained. But the writer can say with confidence that the crisis will commence the very moment Government begins to coin gold freely and stops the free coinage of silver.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 8th, 1892.

Dr. Gupta's sanitary proposals.

60. The *Dainik-o-Samachár Chandriká*, of the 8th August, thus criticises

Dr. K. P. Gupta's sanitary proposals as contained in his recent letter in the *Englishman* newspaper:—

The writer approves of the object which Dr. Gupta has in view, but strongly disapproves of the means by which he would gain that object. His proposal that sanitation in the mufassal villages should be enforced by the law is extremely objectionable. It is for Government to consider whether or not it will be easy for it to give effect to Dr. Gupta's proposals. This much, however, is certain, that there is very great difference between populous Bengal and the sparsely-populated Central Provinces which Dr. Gupta has made his model. Bengal has 253,000 villages with a population of 7 crores, while the Central Provinces have only 34,000 villages with a population of only 80 lakhs. This

being the case, the adoption in Bengal of the sanitary arrangements which are in force in the Central Provinces will mean such a large increase of expenditure that Government will not be able to undertake it, while the imposition of that expenditure on the people will simply ruin them. Again, there can be no comparison between villages in Bengal and villages in the Central Provinces. In Bengal the villages are large, and even adult males will be put to the greatest inconvenience by being required to ease themselves outside the limits of their village. Moreover, in Bengal the villages are so contiguous to one another that any provision requiring the people of one village to ease themselves outside the limits of the village will be the same thing as asking them to commit nuisance in another village. Again, obstruction to drainage will not be removed, as Dr. Gupta supposes, simply by filling up pits and excavations. The obstruction has been caused mainly by the railways, and will not be removed if culverts for the passage of water are not constructed along railway lines and embankments. The doctor's proposals to prohibit people from burying the dead bodies of men and animals within the village and to require them to keep an account of births and deaths may be given effect to. As regards the registration of births and deaths, that is done even now by the panchayats. The writer admits, with the doctor, the necessity of setting apart tanks for drinking purposes, but he thinks that it will be impossible to make any such arrangement unless water for bathing purposes is also provided for. To compel these measures of reform will result in very great oppression, and Dr. Gupta's Sanitary Committees will be so many engines of oppression. The writer cannot give his consent to proposals the enforcement of which will mean oppression and increased taxation.

URIYA PAPERS.

61. The *Uriya and Navasamvad*, of the 6th July, is very much opposed to the spirit and letter of the Chaukidari Bill which is now in the hands of the Select Committee of the

Bengal Legislative Council, and is sincerely of opinion that the provisions of the Bill, if passed into law, will injure the vital interests of the natives of every village in Bengal.

62. The *Utkal Dipikā*, of the 9th July, resumes its remarks on the proceedings of the Assistant Settlement Officers and their subordinates, and brings the following points to the notice of the authorities:—

- (a) That it is illegal to punish men for absence without inquiring into the cause of such absence and without hearing what the absentees or their agents may have to say in their defence.
- (b) That the amīns must work on the spot and not hold cutcherry at a particular centre, ordering raiyats, tenure-holders and zamindars, residing at a great distance from their cutcherry to attend at that centre and there dance attendance at their supreme pleasure.
- (c) That those who are punished for failing to attend and submit petitions of objection for the cancellation of such punishments must not be asked to attach eight-anna court-fee stamps to their petitions, for it is clearly laid down in paragraph 1, Chapter XI of the Board's Survey Manual that such petitions, if presented before the final confirmation of the settlement, are not chargeable with any fee.
- (d) That all the irregularities pointed out above occurred in the case reported in paragraph 65 of the weekly report for week ending 30th July, and that Assistant Settlement Officers like Babu Harish Chandra Rai and their subordinates stand in need of efficient supervision and control by their superiors.

63. The *Samvadvahika*, of the 7th July, speaks of the proceedings of the officers of the Settlement Department in the same terms and spirit, and is at a loss to find out the exact remedy for this newly-created torrent of oppression.

URIYA AND
NAVASAMVAD,
July 6th, 1892.

UTKAL DIPIKĀ,
July 9th, 1892.

SAMVADVAKHA,
July 7th, 1892.

Proceedings of Settlement Officers in Orissa.

ASSAM PAPERS.

SILCHAR,
Aug. 1st, 1892.

The Lushai Hills.

64. The *Silchar*, of the 1st August, has the following :—

The Lushai Hills have been incorporated in the province of Assam; but who will pay the cost of administering this large hill tract? The Assam Government will be unable to meet the extra expenditure, and that expenditure ought to be met by the Government of India. Or the Government of India should, as an alternative measure, reduce the amount which it now takes from Assam. It is said the Chief Commissioner addressed the Government of India on the subject, but to no purpose. The Chief Commissioner ought not to mind his failure, but should go on renewing his demand persistently until it is granted.

SILCHAR.

65. The same paper says that no student of the Silchar Government School has obtained a scholarship on the result of the last Entrance Examination. And this is all the more stranger when it is considered that boys belonging to aided schools in other places in Assam have obtained scholarships. This reflects great discredit on the Silchar Government School. The boys of this school are nevertheless detained till 5 o'clock every day. The Director of Public Instruction ordered the Headmaster of this school not to detain the boys so long, but the practice nevertheless continues. The Deputy Commissioner is asked to enquire into the matter.

SILCHAR.

66. The same paper says the old cooly dépôt which is in the middle of the town of Silchar having been converted into a residence for coolies suffering from cholera, the disease has commenced to spread in the town. A new cooly dépôt has been constructed, but there is not room in it for cholera patients, who are consequently housed in the old dépôt. Sixteen people died at the last outbreak of cholera in the town, and who is responsible for their deaths? The dépôt was removed from the centre of the town in order to prevent cholera from spreading in it, and yet in consequence of the new arrangement that has been made, that object has been frustrated. So far, only some worthless Bengali lives have been lost; but if the present state of things continues, the lives of white men may be endangered, for cholera is impartial in its attacks.

SILCHAR.

67. The same paper says that the practice of detaining boats for the service of the State is producing even greater mischief than that of detaining coolies for the same purpose. The people of Silchar have no boats of their own. Boatmen come there from other places, and, as the practice in question is deterring them from coming, prices have risen in Silchar. Why does not Government have boats of its own?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 13th August 1892.